1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

278 his legs or arm hanging in the hole, covered with a blanket.
757 When mashed while fresh and boiled, or even chewed dry, this plant served as a specific for colds, headache, and rheumatism.
[825] Since it was believed that rattlesnakes were afraid of the plant (hence its name), it was chewed and spat on horses' hoofs when travelling at night so that they would not be bitten. When all else failed for rheumatism, a cautery was used. For this purpose the cottony seed fiber of taci'l, or a pledget of cotton rolled into a ball, was burned on the painful spot. A cautery was called tcĭmákω'l like the balls of fiber on this plant. Ordinarily smoking was first tried to stop toothache (iθωxa'vâk; iθω, "teeth"), or they bit on black mesquite bark, or held a mouthful of water, warm or cold. For earache (smalgâxa'vâ; smal, "ear"), the sufferer placed his ear over a little hole in the ground into which a few coals were dropped. Blue corn was also mentioned without explanation as a cure for this. A shaman was resorted to for
[755] severe tooth- or earaches: for the latter he repeatedly puffed smoke in front of the ear and sucked out "something." The shaman for earaches was one who had dreamed of "small animals, cottontails, jackrabbits, and the like." The root of ipil,ima'n was used for sores; either mashed and boiled, when the sores were washed with the liquor, or slicing and drying the root to lay on the sores. (The plant resembled rhubarb; its root was chocolate colored and shaped like a sweet potato.)

SHAMANISTIC PERFORMANCES

•789 The primary function of shamans was curing; séances were in-
[533] frequent, mostly clairvoyant, and these on the whole definitely utilitarian. Shamans also sang curing songs for pure entertainment according to one informant, although a second denied it.

[527] Shamans seem to have performed their tricks to give evidence of their powers only at large gatherings, when dances, races, and games were held. The great dances were those of January and February, when the wheat sprouted, and again at harvest time in late August–September. Another occasion for their display was at the sahuxo-drinking celebration in mid-June.

The principal feat was handling live coals; swallowing and

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spitting them out again red hot, walking or kneeling on them, or putting them in their pockets. This could be done by those who dreamed of Frog.

When Mountain Killdeer was sung, the shamans all cried "Spread it! spread it!" (kátávata'g) and then performed their tricks. One man who pretended he was one of them went away from the crowd to spread secretly his cotton blanket with dirt. Then he poured hot coals in the middle of it, but he did not notice that dirt was lacking there. He whirled it around until it blazed up, to his discomfiture. They all laughed at him; pushed him about, laughing. This was always alluded to as a joke whenever this song was sung.

Others "who had something around their hearts which gave them power," rubbed themselves on the breast and drew out of their mouths flat tapes, a foot long, which resembled sinew. Sometimes they took from their mouths a hair which seemed alive. There was no stick swallowing trick.

For the rest, shamanistic activities had practical ends: helping fishermen, bringing rain, purifying eagle feathers, and clairvoyance to discover the enemy, foretell the winner of a race, or to detect thieves.

A shaman who had dreamed of fishes would go to a pond or slough when fish could not be caught. He would say, "Wait; I will see what I can do." He threw willow leaves in perhaps more than once, and the fishermen would find these transformed into fish.[34]

When rain was wanted, a shaman who had dreamed of rain would stand and puff four cigarettes toward the sky. "The smoke went up to the clouds." Another shaman might make the rain cease. This was not a public demonstration.

Eagle feathers were considered exceedingly dangerous (mucíðe'vĭk or mucárai'ám), that is, poisonous (xuturáu'yĭm).[35] They were given to a shaman to purify (xacávasu'i). He puffed the smoke of four cigarettes all over the feathers and then sucked each one. "He took all the poison out of it." (There was no singing with this procedure.) The shaman would tie the feather to a

[34] Inquiry on this point was suggested by Mr. E. W. Gifford who understood the Cocopa to say that they used willow leaves to fill up the pond in order to stupefy or poison the fish.

[35] For a myth reference see p. 374.

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the red gum of a medicinal plant and that which exudes at the base of arrowweeds, melting it in a potsherd. Two runners would stand, and at a signal, would each kick off their balls, racing with them to a selected point and back. It was thrown with the foot; the toes shoveled under it in the manner of the Pueblo kicking-stick, not kicked along the ground.

Kicking race contests with the Pima were frequent: several of them were noted in the annals (p. 141). Each tribe selected its best runner and bet heavily on him. Each was assisted by a good runner who was sent ahead, armed with a stick, before they started. The ball might be kicked off into the bushes, when the helper, who ran ahead of the racer, could strike it back into the path. These helpers would run only halfway to the distant point, rarely the whole distance. The losing tribe would always be the challenger to the next race, which was held at the victors' village.

Magic was freely used to thwart the opposing racer: as they said, this was the time people found out who were shamans.

The Pima shamans would do things to our racer. For instance, one of them would secretly sprinkle a reed full of water on the Maricopa racer before the race started "in order to drown him" so that he could not run. Or they would run ahead of him and draw a line across his path, so that he would imagine it a deep canyon which he could not cross. One of our men would clear it away by pulling a string across the line as though making a bridge. Both sides did this sort of thing to the other.

Recently a Maricopa shaman, Buffalo Bill, drew a line before the runners: "he dragged that mountain [Sierra Estrella] across there." The Maricopa racer got by, but when the Pima came up, he stood stock still: he did not know what to do. The Pima took him around the "mountain," i.e., the line, so he could race on.

A Maricopa racer told what happened to him. He was ahead of the Pima racer. Every time the latter came abreast of him, the Pima racer breathed hard. Then the Maricopa felt out of breath, as though his chest would burst, although he had not run far. A Pima bystander laid a switch lightly against the small of this Maricopa's back. He felt it as a big log: he could hardly move. Then the Pima on horses rode with their runner, while the Maricopa runner, trailing behind, just walked along. When the others saw this, a Maricopa shaman spurred up and switched him twice with a rope, whereon he found he could burst into top speed. The Pima were so sure that they were winning that they started to take the Maricopa stakes, when the Maricopa runner dashed up and won the race.

Relay races were held, on which they bet. These were called ma'takovăk,i'wŭm. Runners of each side were posted at two points between which they ran. Maricopa runners did not wear